AUM

I know, O Arjuna, all the beings who have been, all that now are, and all that shall hereafter be; but there is not one amongst them who knoweth me. The enjoyments which proceed from the operations of the senses are wombs of future pain.—*Bhagavad-Gita.*

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THEOSOPHY THE RELIGION OF JESUS.

PART I.

It is not strange that ordinary Christians should look upon Theosophy with distrust and dislike, nor should one condemn them therefor. Those of us—and there are many—who once stood upon the Orthodox platform, perfectly understand that aspect of other faiths which from it is inevitable. We have, we believe, risen to higher ground and attained to fuller truths, appreciating better what of merit there is in the ground vacated, and certainly perceiving how much it is complemented by what we have since learned, yet not at all forgetting what was our former attitude, or failing to note that the attitude was consistent with and consequent upon the platform.

Every "orthodox" Christian holds of necessity the following convictions: 1st, that there is and can be but one true religion—the Christian; 2d, that only those forms of that one can be true which are included in the

term "orthodox"; 3d, that any spiritual system disavowing the title "Christian", or treating all religions as variant expressions of a common thought, must be false; and 4th, that the adherents to such are not merely errorists in opinion, but are justly open to moral opprobrium. Nor are the 3d and 4th convictions illogical. If the Supreme Being has revealed one religion to man as containing His truth and His power, any other is an impertinence; and if a human being presumes either to alter the revelation or to reject it, he has not only erred, he has sinned. Granting the premises, the conclusion is immediate.

But there are several patent facts which congregate before a Christian and will not be dismissed. One is that, although 18 centuries have passed since the asserted revelation, less than one-third of humanity accepts it. Another is that by far the largest part of that third,—the Roman Catholics, the Russo and other Greeks, and the Unitarians, is thoroughly unorthodox, and consequently not to be classed with true believers. Still another is that, among nations outside of Christianity as well as in these unorthodox bodies, are many individuals of profoundly religious convictions and lives. A fourth is that the influence of even orthodox beliefs upon communities holding them is far less than is necessitated by their supposed Divine origin, the peaceableness, truthfulness, honesty, conscientiousness of Christians not being at all what the theory demands. A fifth is that such beliefs not only give no sign of conquering the world, but are even exhibiting such weakness and decay as to arouse anxious questionings in religious bodies over "What is to stem the tide of worldliness and unbelief" and "How can Christianity be made to reach the masses". And a sixth—by no means the least—is that not a few sincere and devout souls, of undeniable intelligence and motive, have quitted the orthodox doctrines of their early training and convictions, and have avowedly accepted others as being more consonant with reason and more congenial to spirituality.

Waiving for the time being all prejudice or partisanship, a thoughtful Christian, intent only on truth, must see that these unquestionable facts demand the following equally unquestionable inferences. 1st, That Christianity cannot claim exclusive title to Divine origin when, after 1800 years, it has failed to pervade the globe. 2d, That no one section of it can claim title to "orthodoxy" when that claim is denied by an enormous majority equally claiming it. 3d, That its certain influence on morals and manners cannot be conceded in face of the facts exhibited by Christendom. 4th, That its indispensableness to the production of real devotion cannot be upheld when that devotion is produced under some other system, and when competent testers of both adopt the latter. And from these conjoined inferences arise two probabilities worth examination: 1st, That religion may be a force too diffused, too world-wide, to be monopolized by any one creed;

2d, That the inadequacy of any one form of it to conquer existing evils may be due to mistake of its spirit or omission of its essentials.

Now this position, reached by the successive steps above taken, is precisely that already occupied by the Theosophist. The notion that he is a contemner of religion, that he has only virulent hatred for Christianity in particular, that he would suppress every church and ritual and priest, is grotesquely absurd. It is because of his faith in religion that he is anxious to give it the most intelligent and influential expression; it is because of his desire to ensure to the spiritual principle the most unrestricted sweep that he seeks to remove every clog upon its progress; it is because of his knowledge of the enormous reformatory power latent in certain neglected truths that he is eager to see them again adopted and employed. His is not the rôle of the sceptic or the infidel or the agnostic; he may have to employ destructive methods, but only so far as they are needful to clear the way for the march of Truth; to represent him as an iconoclastic zealot is wholly to misconstrue his spirit and purpose.

Nor is it the fact that the Theosophist seeks to dislodge from its shrine in human hearts the sacred figure of Jesus, or to belittle the character and life which must ever remain a model. Why should he? He and the founder of the Christian faith hold the same belief in the Divine origin of humanity, the same reverence for it as having its source in the one Fatherhood, the same confidence in its inherent capabilities and potencies, the same reliance on the motives which can ennoble and uplift it, the same conviction as to the course which alone can conduct it to its goal, the same foresight of what that goal shall be. More than this, I make bold to say, the very doctrines which underlay the preaching of the Galilean Prophet are the same which the Theosophist is voicing as those upon which must rest every true plan for the regeneration of society; and the very impulse which swayed the life and sanctified the death of the one, is that which is proclaimed by the other as the only impulse which can ever make human life worth the living and human death a passport to a life more Divine. Nor is even this all. For the very power over Nature which has seemed to apologists conclusive proof of a supernatural origin, the control of physical forces and diseases and movements, does not separate the two, for the Theosophist recognizes such as possible to a trained and enlightened humanity, and accepts, as perhaps no orthodox Christian has ever done, the literal exactness of the words "Greater works than these shall ye do".

It is true, no doubt, that between the Jesus of the Churches and the Theosophist there is a gulf,—though not more so, perhaps, than between the Jesus of the Churches and the Jesus of the Gospels. But it is with the Jesus of the Gospels that the true comparison must be made. The other is an artificial character slowly formed through many centuries of fierce schol-

astic controversy, a character pieced and moulded and colored by hands intent only on carrying out the designs of minds lost to spiritual intuitions and filled with metaphysical speculations or party dogmas, a character made up of ecclesiastical fictions and voided of rational life and import. Undoubtedly in the Jesus of dogma, the Jesus of creeds and Councils and confessions, the Theosophist has little interest. But to the Jesus of St. Luke, the Jesus—I might almost say—of the New Testament, his feeling is very different.

That religion "is a force too diffused, two world-wide, to be monopolized by any one creed" is unqualifiedly stated by St. Paul, who says that "in every nation he that feareth God and worketh righteousness is accepted of Him". Reverence and obedience being the conditions of acceptance, and not the holding of any particular dogma, we can easily see not only how independent of dogma is the religious instinct, but also how wrong would be the refusal to recognize that instinct when not in combination with the dogma held by oneself. If a Theosophist would err in denying religiousness to a Christian because the latter's views of God, spiritual culture, and destiny differ from his own, not less would a Christian err in denying religiousness to a Theosophist on the same ground. In so doing, each would contradict the spirit, as well as the teachings, of his own creed.

That "the inadequacy of any one form of religion to conquer existing evils may be due to mistake of its spirit or omission of its essentials" is the emphatic assertion of Theosophy. As it is so much easier to uphold intellectual propositions than to maintain spiritual life, the world's great faiths have insensibly lapsed into the petrifaction of a creed and the formality of a cult. Some central thought—the unity of God, the mission of an Avatar, the need of reform—was the nucleus of the force, but as time went on and surrounding influences changed the direction and character of the movement, the first impulse died out, the motive altered, the effect weakened. Preëminently has this been the case with Christianity. So long as the distinct teaching of Jesus—love to God and love to man—was the essence of missionary zeal, so long was the Church pure and its work efficient. But as application of his teaching cooled before speculation on his personality, as devoutness became subordinated to belief and a creed took the place of a life, the religion lost its power to advance or to mould. Thus we see to-day the whole of Christendom separated into numberless sects, its forces expended on doctrinal maintenance and disputation, its reformatory power paralyzed, and its expansive possibilities ended. Nations learn war as earnestly as in any former era, the teachings of Jesus are wholly unthought of in legislation or jurisprudence, civil government and private life go on precisely as if neither his name nor his mission had ever been heard of. The spirit has been mistaken, the essentials have dropped

from sight. And all this is because the *Christian Religion* has been substituted for the *Religion of Christ.*

In the apathy and the error and the evil of this 19th century, the Theosophist appears upon the stage and sounds a cry for renovation and reform. He is not the apostle of a new faith. He does not present a novel creed or a fresh organization. He disclaims any monopoly of truth, any recent discovery, any Divine commission. He invites no personal following, organizes no Church, enjoins no obedience. He repudiates a crusade against established beliefs or a revolution in the social order. There is nothing alarming or anarchistic in his utterances, however pungently they express the need for change or prompt to instant action. Why? *Because he holds that there is enough of truth and motive already known, if only we can be induced to use it.* Piercing through the layers of dogma and custom with which time has overlaid every religion, he goes to the very substratum of all religions and finds there the one common principle which is ample for all exigencies and all wants. Recalling long-forgotten truths, he shows how these, if given sway, are potent to correct all the evils of private life, of national wrong, of international rivalry. Pointing out that true progress must be in harmony with law and not in contravention of law, he carries history back to periods undreamed of by the ordinary publicist, and makes its one unvarying lesson the spur to present effort. Emphasizing freedom, freedom from prejudice, freedom from traditional superstitions, dead-letter interpretations, the whole artificial system by which conscience has been fettered and aspiration checked, he proclaims the emancipation of the human mind and of the human soul. He clears away the stifling encumbrances of centuries, knocks down the barriers long keeping out the light of heaven, and floods men's intellects and consciences with truth and motive from every quarter. And this he does in the name of human Brotherhood. "If the *Son* shall make you free, ye shall be free indeed."

In thus advocating reform of thought and method, the Theosophist is of course confronted with the Christian who endorses Christianity as it is and who does not admit either that the mission of Christ has been misconceived or that he himself has misconceived it. But with the thoughtful Christian, intent only on truth, and willing to admit the two probabilities heretofore stated, why should there be conflict? The Theosophist does not insist that he shall abandon his God, his Christ, or his Church, but only that he shall inquire if his conception of them may not properly be enlarged, and also if he may not have omitted certain truths which all experience shows to be indispensable to a reformatory mission.

The two great truths more particularly referred to are *Karma* and *Reincarnation.* The first is that moral law which prescribes that as a man sows, so shall he reap, the law that every good or evil deed receives exactly its

award, that a man's condition and character and experiences are precisely what he has made them by his acts. It is, in short, the application of inflexible justice to the minutest detail of human record. The other is the fact that, in the slow process of evolutionary development up to the Divine, man is born many times into physical life, reaping the results of these careers as he goes along, and finally surmounting them when discipline and development have been accomplished. Each doctrine is a complement to the other; the two are the justification, the explanation, the solvent of human life.

If either doctrine was incompatible with real Christianity, a Christian could hardly be blamed for rejecting it. But such is not the fact. Divesting Christianity of its historical excrescences and restoring it to the pattern of its Founder, one finds that Karma and Reincarnation not only harmonize with the rest but that the rest is incomplete without them. Paper II will illustrate the fact. But meantime there are certain truths which may be pondered upon as essential to any scheme for the cure of human ills through religion.

The first is that Karma and Reincarnation are the oldest beliefs in the world. Theosophists hold that their origin was synchronous with the origin of intelligent humanity. Certainly they antedate any historical religion, are traceable as far back as is the expression of religious sentiment, are plain in the writings of the world's great seers and prophets. Obscured in eras and localities, as in our own, they ever reappear in time, vindicating themselves to the thoughtful and the unprejudiced, challenging the belief of those who seek a better explanation of life's problems than is given by any conventional scientist or conventional theologian. In this our day they have asserted themselves again, and the wide-spread welcome they are receiving from the intelligent and the devout is one of the phenomena of the closing century.

The second is that these are the only doctrines which give a rational solution to the perplexities of existence. Sin and sorrow and suffering are otherwise hopeless of explanation. The theory of accident satisfies no real thinker; the theory of Divine pleasure revolts every reverent heart. And yet, other than the Theosophic, there is no third. Search in every direction and to every depth, and you come finally either to the doctrine of casualty or to the doctrine of caprice. Karma and Reincarnation explode both. They teach that human ill is the consequence, and the consequence only, of human deed, and that the opportunity offered in rebirth for its cure is the only one which can be effectual or permanent.

The third is that no other doctrines have ever been sufficient to restrain the vehemence of passion and selfishness in either nations or individuals. Make a man thoroughly to understand that he creates his own future, that

every thought and word and deed rebound upon himself by a law which never can be evaded or defied, that not a right or a wrong is ever forgotten or ignored, and you give a check absent from all theories of a changeable account or a placable Deity. The essential *justice* of the proposition enforces its acceptance. And so with nations. Let it be seen that aggression, conquest, tyranny bring inflexibly their punishment, and you end the belief that a wrong may yet be made to pay. Time is no bar, delay confers no immunity, as to either communities or persons. The Divine edict that "as a man sows, so shall he reap" overlies all regions and pervades all recesses of human action, and in the clearness with which it is perceived, the cogency with which it is operative, rests the assurance that conduct will be swayed by a consideration from which every element of uncertainty or mistake has been wholly expunged.

ALEXANDER FULLERTON.

THE SACRED VEDIC VERSE.

VEDA JANANI—THE MOTHER OF THE VEDAS.

"Aum,—the light of the Universe, the omniscient and omnipresent; the all containing, in whose womb move all the orbs of heaven; the self-effulgent, from whom the sun and stars borrow their light; whose knowledge is perfect and immutable, whose glory is superlative; who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort; the all intelligent, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the creator and giver of all glory, the illuminator of all souls and giver of every bliss, who is worthy to be embraced; the all-knowledge and all-holiness,—we contemplate and worship that He may enlighten our intellect and conscience."

STUMBLING BLOCKS IN WORDS.

A fellow student came to me the other day and asked, "What is the relation of 'space' to 'sat'? Is there any difference? In the *Secret Doctrine* I find that H. P. B., quoting from the disciples' catechism, says that 'space is that which is and ever was and is not created.'"

There is as much stumbling on mere words by students of Theosophy as on anything else A simple word will often keep out the truth, and not only cause us to reach wrong conclusions, but frequently to enter upon disputes which sometimes end in quarrels. But in the question asked about "space" and "sat" there is an error in postulating "relation" for things

which are without relation. "Sat" means being or *beness*, so it must be indivisible and unrelateable; "space" must be the same as "sat" because it is everywhere, being the one thing or aspect of things from which there is no escape. The moment we speak of "sat" or *beness*, we are forced to say that it exists somewhere, using the word "somewhere" in the abstract sense, and that "somewhere" is space. They cannot be dissociated from each other. So when I met the extract from the disciples' catechism in the *Secret Doctrine*, I at once came to the conclusion that "sat" is the word to metaphysically express the same idea as we have in mind when we think of space, the one being abstract existence and the other abstract locality in which to place the existence.

At one time some Theosophists were discussing the true sort of life and practice for a Theosophist. And one said that he thought that the body ought to be "cultivated". The rest at once entered into a discussion which lasted some time, during which the various arguments and illustrations of each were brought forward, when at the end it was suddenly discovered that there was not, in fact, any disagreement. The whole misunderstanding grew out of the one word "cultivation", which should have been "purification".

We should all be careful not only to use the right word to express the idea intended to be conveyed, but also to accurately understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used. In doing so it is absolutely necessary to remember what aspect the terms are being used in. Take "Jiva" for instance. It means life, and may be made to mean soul or ego. Mr. Sinnett has adopted Jiva to designate the mere life-principle of the human organism. But all through the metaphysical writings of the Hindoos we can find the word used to describe the immortal self. And there is no more confusion in these writings than there is in those of English speaking nations. Napoleon used to say that he paid attention to find out what idea might be behind anything that was said to him, and did not listen so much to the words as to the ideas which they were used to shadow forth. Words do no more than shadow forth the ideas, and a great deal depends upon the mental touch, taste, and power of smell of the person to whom the words are addressed. Remembering that there are such stumbling blocks as these in the way, the wise Theosophist will not be made to fall. CADI.

The tears shed by one man for the death of his mother in all his various births taken together, would be as the waters of the sea; why then will ye crave for rebirth into earthly life?—*The Sangrahaya.*

EVOLUTION.

I.

The word "evolution" is the best word from a theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom religion can be gathered. In the *Bhagavad Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again", and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute the "night".

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute", we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives,—that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of

differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds calling for some attention, for they may ask "What then do you do with that which we call 'matter', and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter—sometime known in Europe as primordial matter—cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among Theologians. That there is such a distinction can be seen at once, and we will take first that between it and Theology. Here, of course, this is in respect to the genesis of the inner man more especially, although Theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains

silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence", who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point Theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls, *second*, that there is, or was, or could be by any possibility any creation of this world or of any other, and *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress

could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself, and of which more will be said as we go on.

W. Q. J.

The Idyll of the White Lotus.

Reflections on its Inner Meaning, Taking the Interpretation for Basis Which Appeared in the *Sphinx* of Jan., 1890.

When dealing with a book of symbolical nature like the present, many different explanations are possible, for they must vary according to the general or specific views they desire to embody, as well as to the shorter or longer course of development they deal with. This attempt at interpretation may, however, act as a stimulant on the general reader, in urging him to a profounder study of the deep symbolism which adds such inestimable value to the great charm of the book.

The "temple" represents our restricted soul-life, the world of our emotions and appetites, as well as of our aspirations, in contradistinction to the "open country" and "the town" which indicate the abode of our sensuous perceptions and pursuits.

The temple is the field of battle where the struggle for supremacy between our lower and higher nature has to be decided after swaying to and fro on the different planes of psychic life.

Sensa is the human soul, Manas in its double constitution of higher and lower. The fluctuations in his plane of consciousness are to be traced to the inherent attraction of his higher Ego who lifts him up and leads him to the divine light, and to the baneful influences exercised by his astral soul which force him into captivity. The struggle is prolonged and severe, for Sensa's higher nature, being developed in an unusual degree, has by active yearning and searching for the truth succeeded in acquiring intuitive powers which enable him to reach the portal whence divine influx issues. In his

aspirations towards the divine truth he is thwarted and led astray by his lower emotions and roused appetites (the priests of the temple), who, after stifling the dictates of his conscience, endeavour to tempt and seduce him by means of those attractions which form the very essence of our lower Ego. By constantly creating new claims in that direction and by stimulating them in various ways, the priests succeed in counteracting the purer life and even in crushing it for a while.

Agmahd is "Desire", the selfish craving of our soul. He is the high-priest of the temple, for "desire" leads our lower nature into its various currents; nay, when unchecked by our higher guide, he grows omnipotent and fills our being, as if it were not only its main, but sole, animating principle. By progressive transformation he becomes our very "Will". His appearance is dignified and majestic; his golden hair and beard proclaim his regal origin; for aspiration towards the ideal has also a seat in his heart, and might, if called upon, overcome his earthly leanings. This double potentiality is also indicated by the colour of his eyes, when the divine blue mingles with the earthly grey. Agmahd only gains full powers on the lower plane after renouncing "his humanity", his claims to all higher principles, for then, his forces being undivided, can be fully concentrated on the lower self. He does not henceforth want any more "pleasures", of which he is satiated, but turns to ambition and power over others. Kamen Baka is self-love, which exacts the love of fellowmen but has none to give in return. When Sensa returns from the "town", representing a period of intense self-indulgence, Kamen Baka's face appears as that of an ecstatic.

Other priests represent worldly pride, avarice, ambition, envy, love of approbation, anger, hatred, fear; and they aim at gradually diverting the yearning for higher truths into the dark channels that drag the soul into the astral cesspool.

The strange immobility of expression and general rigidity in the appearance of the priests show that they are mere latent forces that spring into life when, in full contact with the soul's consciousness, they receive the powers of existence. Like the wires when connected with the electric battery, the vitalizing current causes them to become the active transmitters of the central energy. Power over Sensa therefore is a condition of existence for the priests; hence they look upon him as their teacher and worship him as their prophet. (p. 64.)

The dark goddess is our animal soul, the seat of our material tendencies, and the centre of life of our appetites and passions. Her sanctuary is that part of the temple nearest to the rock, the symbol of low, elementary formation in nature, and therefore furthest removed from the spiritual plane. She loves the darkness of "ignorance", as she represents the negation of divine truth. Roses are earthly pleasures, with which she tempts the hesitating

soul, and the living serpents forming her garment are the human passions by which she tries to gain mastery over our emotional nature. In opening and clutching her hands, she shows her method of exercising her power, for, by yielding and restraining alternately, she finds the surest means of exciting the passions and of keeping their latent forces alive.

The flowers, perfumes, and incense offered to Sensa by the priests are words and acts of flattery, for the purpose of clouding his judgment and of creating in him the feeling of self-esteem and self-glorification. The draughts of narcotic liquid are also influences that blind and mislead his mind, gradually weaning it from spiritual thoughts. The desire for knowledge suggests the study of magic, whose dangerous nature is speedily shown by the visit of an elemental who attempts to carry Sensa's astral form away. The little girl is the awakened imagination, the source of possible error. She confesses to belong to Agmahd: therefore, deaf to the call of the ideal and exclusively in the service of the soul's appetites, she leads Sensa away from inner contemplation to the various kinds of mental enjoyments, to pleasures which are innocent enough at the beginning but become gradually tainted by the insidious effects of ambition and self-approbation, until the thus perverted imagination by easy descent conducts the frail soul to the very sanctuary of the dark goddess. The various apartments where Sensa dwells are the phases of mind he passes through in the different stages of his development. His couch is the meditative repose where the experiences gained during the day are assimilated. Festivities mark the signal epochs in the soul's evolution where decisive steps are taken. Sebona is the intuition of the soul. It is acquired and fostered by active efforts towards spiritual purity, assisted by inner contemplation. This work is done in the cultivation of "flowers" (metaphysical ideas, thought pictures, and remembrances) that thrive in the sun-light (the divine influence) of the garden (the plane beyond ordinary consciousness).

Intuition is a state or condition of the mind: Seboua, therefore, not being self-luminous, wears a black robe. He only forms the connecting link between the lower plane (the temple) and the higher (the lotus tank). He has thus "two masters," both of whom he angers, because (addressing Sensa) "when you were a child I could not hold you fast for either". He also says: "I that am dumb save in common speech, yet am a worthy messenger". He forms the channel that leads the soul to a higher stage of spiritual life (the lotus tank), but there his office ends and he is unable to perceive the Lotus Queen.

The waters of the tank are the elements of purity and of spiritual (though restricted) truth in which dwells and flourishes the royal flower, our inner Ego, who here comes under the direct influence of the light of the Logos.

As the lotus-flower opens its petals to the vivifying rays of the sun, so our higher Manas comes in contact with our Spiritual Soul, the White Lady, who says: "I am the spirit of the flower, and my life is formed of the breath of the heavens". When this divine influx takes place Sensa loses consciousness, for the process differs essentially from any mental exercise. He calls her his "mother," for his incarnating Ego feels that she is his origin, as well as his goal at the end of his pilgrimage. The kiss[1] Sensa feels on his lips symbolizes the close, though only temporary, union of his higher principles, and when this great object has once been attained, the divine ray can never be completely excluded from the soul's consciousness, even tho' Sensa's lapse into more material planes shows him that the real union can only be accomplished by active struggle and complete conquest over self. Thus the Lotus Queen appears to him in the "darkness of the temple," the very precincts of the astral soul, when his sinking heart, fully realizing his great fall, overwhelmed by contrition and despair, turns to her for salvation. The various stages of Sensa's gradual fall, interrupted by partial recovery, will be easily followed by the attentive reader. His last visit to Sebona's garden is of special interest. Owing to his loss of purity he can no longer approach the "lotus" tank, but is taken to one which receives its water by way of overflow. His swimming indicates the mental effort he has to make in order to regain access to the presence of the Lotus Queen, but the interview partakes of the sadness of a "Good bye". He takes leave of the "sun-lit" garden and lives in the artificial light of the temple, the dazzling, tho' deceptive, appearance of "Avidya".

Malen is the sense of the beautiful. It gains its real life from the ideal plane. The soul's attraction for it has its dangers, for when in its pursuit the spiritual purity is abandoned, Sensa by gradual and easy descent closes his consciousness to all higher influences and gives himself up to full enjoyment on the sensuous plane.

The "town" lying outside the temple, with its "follies" and "pleasures", represents material existence, when the soul, effectually separated from its interior life, forgets for the time all its former aspirations and struggles. The bewitching woman symbolizes the soul's receptivity for the beautiful, hence seemingly familiar to Sensa when realized in actual life. The gradual unfolding of this feeling and its peculiar fascination on the sensitive mind are described by Sensa's finding new and endless attractions in his love. She sends a jewel and a message to Agmahd to say that her lover is in "safe hands," and, whilst falling deeper into the thraldom of the senses, not likely to be disturbed by the recollection of ideal thoughts.

In complete subjection to his powerful emotions, Sensa becomes a

1 "Moreover the Zohar teaches that the soul cannot reach the abode of bliss unless she has received the "holy kiss," or the reunion of the soul with substance, from which she emanated—spirit."—BLAVATSKY.—*Key to Theosophy*, p. 108.

mere slave to Agmahd, whose commands he is forced to obey without a moment's resistance.

The critical stage in the soul's progress is reached at the time when the final struggle is at hand. Either the acquired inner light has to be relinquished for ever, or the constituent parts of the lower nature have to be completely crushed. Remorse and repentance in Sensa, after overwhelming him with despair and desolation, are the active levers that once more lead him to the source of light. The spiritual soul, fervently called upon and trusted, acts as an unconquerable ally, with whose assistance, the conviction of truth energizing the soul, it succeeds in killing all the lower tendencies and passions. The ebbing life-blood is the capacity for lower sensation which leaves Sensa for ever. Henceforth his higher nature becomes firmly and safely established, and a purer plane of consciousness, permanently attained, is his reward.

This ideal of spiritual beauty which formerly only existed in his imagination has been reached, and the purified Sensa lives now as the ensouled and fully developed Malen.

His Karma, however, leads him back into the "town" for his appointed duties; his work can be performed without any new dangers, but full expiation of his former failings must be obtained there.

The actual story ends here, followed by a semi-historical conclusion. In the final struggle and "mystic" death of Sensa a strong analogy will be found to the crucifixion, death, and resurrection of Jesus. In its upward pilgrimage the soul has reached all but the highest stage of its evolution, as only the "ascension" remains to lead it back to the "Father."

In the ancient Mysteries these landmarks of the soul's inner progress proclaimed the last grades of initiation that indicated the complete "new birth" of the man regenerate. By degrees the lower consciousness is replaced by one of greater purity from which all selfish desire (the priests) have vanished, and the temple (the former personality) is destroyed. By the "new birth" different stages of progress may be understood; it must, however, always mean the influx of the Divine to a lesser or greater degree, coincident with the crushing of one side of our selfish nature.

It is interesting to note the author's treatment of Sensa's body, or bodies. They represent the various planes on which our psychic consciousness has formed a temporary home, and any great change produces a disturbance in the equilibrium. Sleeping, swooning, and death have all to be considered from this point of view. Thus on page 64, the priests act through sleeping Sensa on a throne. After the kiss of the dark goddess (p. 102), Sensa's body lies inanimate, as the soul has resistlessly yielded itself up to desire and the overwhelming influences of the astral nature.

Finally, Sensa's body dies and his mother (his outer nature) mourns over him as dead, being unable to perceive the survival of the higher parts of his soul. The book teaches the lesson that even a highly constituted soul will fall from its lofty estate when giving up the incessant struggle against its lower elements, and that ultimate redemption can only be achieved when complete victory over the inferior self has been accomplished.

Henceforth spirit reigns supreme. H. A. V.

London, England.

LIBEL BY DR. COUES AND "N. Y. SUN."

In the *New York Sun* of Sunday, July 20th, appeared an article by Dr. Elliott Coues of Washington, D. C., purporting to be an interview with a reporter, and consisting of voluminous and minute attacks upon the Theosophical Society, Col. Olcott, Madame Blavatsky, and myself. The language is coarse and violent, and the animus of the writer is so plainly disclosed that it might well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel against both Dr. Coues and the "Sun," and am awaiting instructions from Madame Blavatsky as to her own course. In the meantime it is proper to recall to members of the Theosophical Society, and not less so to others interested, the following facts :—

1st. That Dr. Coues repeatedly threatened me in time past that, unless made President of the American Section of the T. S., he would withdraw his own followers from the Section and break it up.

2d. That in letters to Madame Blavatsky of Dec. 25, 1888, April 16th, 1889, and April 17th, 1889, he assures her of his devotion and friendship, but in that of April 16th repeats the threat that, unless made President, he will withdraw his followers and break up the Society.

3d. That until June 22d, 1889, Dr. Coues continued as a member of the Theosophical Society and as Acting-President of the local Branch in Washington.

4th. That on that date he was, by a unanimous vote of the Executive Committee of the American Section, expelled from the Theosophical Society for defamation of character and untheosophical conduct.

His correspondence with Madame Blavatsky, together with other letters of like kind, was printed in a pamphlet on June 14th, 1889, and a copy of this pamphlet will now be sent to any one enclosing a stamp to my address.

WILLIAM Q. JUDGE,
P. O. Box 2659,
New York.

COLLAPSE OF A LIBEL SUIT AGAINST H. P. BLAVATSKY.

We do not as a rule care to make mention of things disagreeable to others, but so many have written us about the suit brought last year in London against Mme. Blavatsky by Mabel Collins—Mrs. Cook--we are constrained to now say that the suit was called in Court there in July and the plaintiff was ready to proceed and had through her council demanded the production of a certain letter written before the suit to people in London. The case was expected on for some days and people were there for the sake of the expected scandal, but the defendant's attorneys showed the letter beforehand to the plaintiff's counsel, who then came into court and asked the Judge to take the case off the docket, thus confessing the weakness of the charge and bringing the matter to a final conclusion. He is said to have done this against the plaintiff's desires, but acting on his legal judgment and his responsibility as a lawyer to the bench and bar.

Two Lost Keys.

THE BHAGAVAD-GITA—THE ZODIAC.

It has never been admitted by orientalists that there existed a key to the *Bhagavad-Gita*, other than a knowledge of the Sanscrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of theosophy—among them such an authority as H P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual*. It is very much to be doubted if these modern stargazers would have been able to construct anything whatever in the way of a

Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gita* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed to-morrow, the materials for their reconstruction are near at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages—not, however, by our modern astronomers. The latter no doubt would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly-educated scientific person of to-day the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

For Atmân is the sun,
The moon also it is;
And the whole collection of stars
Is contained within it.

WILLIAM BREHON, F.T.S.

TEA TABLE TALK.

As the Professor and I continue to be thrown together through the summer absence of our friends, our discussions take on a more or less scientific tinge. I have had occasion to notice how mental classification, or similarity of mental processes, acts like division into types, in predisposing persons to cohere. It is as strong as racial or family ties. We say, "blood is thicker than water." We might say, "brains are thicker than water," and imply the same recognition of individual attraction. So surely as a man is trained in any specific mode, whether mechanical or intellectual, his fellows of the craft will have an *à priori* weight with him beyond that granted to other men. He exclaims with Browning's Laria;

" * * But you are of the trade, my Tuccio.
You have a fellow craftsman's sympathy;
There's none knows, like a fellow of the craft."

The lad who shouts "Columbia!" or "Harvard!" becomes the man who mentally gives precedence to graduates of those universities. The general who has *not* been at West Point, and the M. D. who is *not* a college graduate, are on their guard against and undervalue the training of the "regulars." The clerical mind has dominant influence over its peers. The merchant, the politician, the carpenter all argue best with their fellows. Let an outside man attempt to convince any of them upon any point remote from their professions, and all will depend upon his own power; he must force or pick the lock of their brains, while a man of the same professional type finds the door ajar and has odds in his favor. A preliminary degree of confidence he may safely count upon, because his mental processes are supposed to be, in a measure, like their own, his experience of the same general type as theirs. This is an insidious mental habit; it predisposes us to renew our own mistakes. I do not mean that we always yield to the argument or conviction of our *confrères*. But we give latitude precisely where we should be on our guard, as if we were sentinels over our own tendencies, among which this habit may with certitude be numbered. We see somewhat the same thing in women, who incline to believe the persons they like, while others must produce multiple proof—and even then be doubted, if they are

not sympathetic to the fair inquisitor. An adept writes: "Before you can become an occultist you have to give up every prejudice, every earthly liking, every feeling of preference for one thing over another. It is easy to fall into Black Magic. The tendency natural is to Black Magic, and that is why several years' training is necessary to cut away every source of prejudice before power can be intrusted to you. An Adept must entirely separate himself from his personality; he must say, 'I am a power.' A Black magician prepares to do mischief without giving a thought to whether it will harm others. A deed of kindness done with partiality may become evil, *e.g* by stirring up animosity in the mind of others. It is necessary when acting to lose all sense of identity and to become an abstract power. Justice is the opposite of Partiality. There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes, *to that extent*, a Black magician. Occultism demands perfect justice, absolute impartiality. When a man uses the powers of nature indiscriminately with partiality and no regard to justice, it is Black magic. Like a blackleg, a Black magician acts on certain knowledge. Magic is power over the forces of nature, *e.g.* the Salvation Army, by hypnotising people and making them psychically drunk with excitement, uses Black magic. The first exercise of Black magic is to psychologize people. When the 6th race reaches its close there will be no more Dugpas (Black magicians). A Dugpa may become converted during life at the expense of terrible sufferings and trials. On the astral and psychic planes the Masters are always stronger than the Dugpas, because there good is stronger than evil. But on our material plane evil is stronger than good, and the Masters, having to exercise cunning if acting on this plane, which is contrary to Their natures, encounter great difficulties and can only palliate evil effects. In powers *not* good there is absence of good but not presence of evil, and the higher we go, the more does evil become the absence of good. Only by following the absolute sexless *unity* can the white path be trodden."

With this digression, which shows where partiality may lead us, I revert to my previous point, which is, that the Professor is specially exultant whenever he finds any scientific "authority" confirming the Secret Doctrine. While he can and does think independently, their dissent cuts deeper and their assent encourages him more than those of other men. He showed me with especial delight these lines in Sir John Lubbock's work "On the Senses, Instinct, and Intelligence of Animals." "It cannot be doubted that the pineal gland in Mammalia is the representative of the cerebral lobe which supplies the rudimentary pineal eye of Reptilia, and this itself is probably the degenerate descendant of an organ which in former ages performed the functions of a true organ of vision." As man is classed with Mammalia by orthodox science, this admission is important. Lubbock again says: "—it seems to be established that this organ is the degraded relic of what was once a true eye. From the size of the pineal orifice in the skull of the huge extinct reptiles, such as Ichthyosaurus and Plesiosaurus, it has been, I think, fairly inferred that the pineal eye was much more developed than in any known living form. * * But in the fossil Labyrinthodonts the skull possesses a

large and well-marked orifice for the passage of the pineal nerve. This orifice is, in fact, so large that it can scarcely be doubted that the eye in these remarkable amphibia was also well developed and served as a third organ of vision. In birds the organ is present, but retains no resemblance to an eye. * * In mammals it is still more degenerate, though a trace is still present in man himself. * * It now, however, appears that the vertebrate type did originally possess a central eye, of which the so-called pineal gland is the last trace." He says that these discoveries date from 1829, and gives interesting cuts and further information, well worth reading, upon the subject. It appears that Descartes considered this organ to be the seat of the Soul.

What I have quoted further back, in so far as it relates to the suggestion that partiality may lead us to the unconscious use of Black magic, reminds me of the remarkable experiences of a young man, a personal friend, in the matter of prayer. I will let him tell these in his own words.

"The incidents I shall note occurred about a year or more ago and up to the time I began to study Theosophy." (When he abandoned the habit. J.) "I don't remember the first one, but it seems it was always so. I had been brought up a strict orthodox Sunday School boy, and had been taught to be a great believer in prayer. At first I experienced no results, but as I became older and knew more, as I thought, *how to* pray, I began to note how my prayers were answered." He goes on to describe his church experiences, and how prayer became a habit rather than a vital thing. Several things brought him to feel that "fibs," anger, swearing, and drinking were wrong. In revival times he felt "extremely sorry," but "bad company and temptations would be too much" for him. He began to have evil desires which he did not try to curb, when a few kind words from a friend and a confession to his mother induced him to make promises of reform; he was then about 18 years of age. "I then promised to *stop* drinking and never touch it again. I then set to work and prayed that the *desire* for drink might entirely leave me, and *it did*. Every time the thought came up I would think of my prayer, and, much sooner than I expected, the thoughts stopped coming up." He had the same experience with tobacco, finding it much harder to stop that, but praying that the *desire* might be killed, and bringing up the remembrance of the prayer when tempted. With swearing and impure thoughts it was the same. He reversed *habit* like a natural occultist, for he says: "What had been a desire *for* such things was then a desire to be rid of them, or against them," thus practising a substitution of mental images (the prayer image) referred to in another article in this number. To continue. "The next experience gave me something to think about. I was greatly attached to a young lady, and my love (or passion) was strong towards an immediate marriage. She also was willing, but things came up between us which made me question myself. Little doubts as to future happiness and our being suited kept coming up, all of which I tried in vain to throw aside, until finally I had myself in a very unpleasant state of mind. I then prayed (if ever) earnestly, that the question might be decided for me. Before the end of the month we had parted forever, but as dear friends. This I have always

considered as a direct answer to what I asked, as well as the two following experiences. The first one seems rather peculiar, inasmuch as I believe one has no right to pray for money. But I did, and with good results. There came a time when, with my small salary and the necessity for wearing good clothes, etc., I was out of money, and, what's more, I had incurred a small debt which I could see no means of paying at the time when I had promised to do so. I then prayed that, if it were right and just, I might be shown some means of earning or obtaining the amount of my debt. Two or three days later, much to my surprise, my employer asked if I would like to do a little extra work and make extra money. I saw at once that this was what I had asked for, so accepted, and in a few weeks I had made enough to clear me up."

Space forbids me to give more than a synopsis of the last and most remarkable of these experiences. Of his two employers, he was much attached to one. They took to drinking together, and used to send him for the liquor. To refuse to go was to lose his place, and also the chance of helping his friend. In mnch anguish of mind, he prayed that he might not be sent for it and that his friend might give up the habit. This prayer was often repeated and always held in mind, and in three weeks' time his friend said to him: "You will have to buy no more liquor for me. I have given it up." He had conquered the habit entirely.

We see in these experiences the action of an unusually strong *inner* will, to which the act of prayer, like the invocation of a magician, only served to give focus and point. A reflector, a reverberator, a focus is necessary. Such a will sets the subtle etheric currents in motion and attracts what it desires powerfully. The *inner* will is not a mere cerebral desire. It is an attribute of the inner self. It arises in the centre of life, as a powerful motion there, reflecting intense conviction to the heart, and it acts from within outward. Without such will, prayer is useless. Let him study his inner self the next time he feels the prompting of that will. Used for partial and material, personal ends, it is Black magic; he is only responsible for that now that he knows it. Used in aspiration towards the higher life and in silent fraternal communion with the inner self of any person he may desire to uplift or ennoble (without mentally prescribing to that person a specific course), it is a powerful agent of the White path and should be cultivated. Invocation of the Highest will assist and intensify it; faith will multiply it; tranquility will give it point and enforce it. By its aid he may greatly help mankind and himself, if he keeps his motive pure and his body chaste. Let him read in *Isis* on the subject of will.

The inner self must be heeded when it suggests doubts. Socrates said that the Voice did not command him to do things, but warned him when he was about to do a mistaken thing. This difference should be heeded; it pays heed to Karma. Especially on the subject of marriage should such suggested doubts be heeded, as neglectful students have learned to their bitter cost. Any marriage made for low-plane motives or material attraction (and these include mere intellectual conviction of general desirability) has terrible power

to retard both parties and forges a tenacious karmic bond. And why did he not include in his efforts the employer who was not his friend? Is it too late to do so? The occultist invokes Krishna as "Lord of *all* worlds and friend of *all* creatures." May the Higher Self inspire us with that strict Justice which is the only true Charity, under the Law! JULIUS.

LITERARY NOTES.

"IN THE PRONAOS OF THE TEMPLE OF WISDOM, containing the History of the True and the False Rosicrucians," by Franz Hartmann, M. D. The title is a singularly accurate description of not merely the book itself, but of the content and method of all the author's teaching. That is always *in the Pronaos*, never in the Temple itself. It was said in England of the famous Tractarian writers that they perpetually said "Two and two make —", "Two and two make —", but never could reach the point of announcing "four". And so, with all that is true and elevating and stimulating in Dr. Hartmann's Theosophical works, they never make a clear, distinct exposition, or—to use a common phrase—"come down to the dots". They are much like French preaching,—able and interesting discourse *about* a topic, but no real treatment of the topic itself. "Self-knowledge", "Wisdom", "forms", "Divine light", "interior senses", &c., &c., are elaborately talked around and of; but precisely what these terms mean, and how such light and wisdom are to be obtained, and exactly what a man must *do*, we are not told. Ever there pervades the pages a haze of uncertainty and vagueness, and if, as was the case with the *Life of Jehoshua*, the author is invited to say distinctly what he means, he mistily intimates that they only perceive truth who have interior light, and that "Wisdom is justified of her children."

The present book abundantly illustrates this peculiarity, and even implies that the author is himself at a loss to know why he wrote it. It contains a sketchy account of the systems of various Neoplatonists; skips 900 years to Cornelius Agrippa; gives a chapter "Among the Adepts", devoting 10 lines to the Count St. Germain and less than a page to Cagliostro, cites 5 "authenticated" cases of successful alchemy, the last of which it calls "indisputable" and then impugns; devotes the next chapter to Rosicrucian "Orders", but disclaims either knowledge of or interest in the question whether Adepts belonged to them, giving, however, a valuable list of the most important works on the Rosicrucian controversy; and concludes with a chapter of anecdotes on "Pseudo-Rosicrucians". There is an Appendix on "The Principles of the Yoga Philosophy of the Rosicrucians and Alchemists", stating Rules, Duties, Signs, Jewels, Symbols, &c., and a hodge-podge of extracts and maxims without apparent specific aim. This part is prefaced with the remark, "It will be found that the doctrines presented herein contain the most profound secrets"; but how any one is to find this out, or why he should want to if the "secrets" still remain such, or whether the author has unearthed them, and wherefore, if so, he refrains from disclosure,—all is left in mystery, a mys-

tery as profound as the reason for writing the book. It can hardly be emolument, for the price is very high and the value very low; nor fame, nor the wish to teach, nor even the hope to appear capable of teaching.' Why, why was it written? (*Theos. Pub. Soc'y, London, and Occult Pub. Co., Boston: price $2.00.*)

LA THÉOSOPHIE, by the Baron Harden Hickey. The Baron Hickey is a member-at-large of the American Section T. S., but now residing in his Chateau in the French province "Seine et Oise". His book is of 233 pages and in 12 chapters, treating successively of Evolution Cosmic, Anthropologic, Religious, Linguistic, Social, and Philosophic; of Theosophy, the Constitution of Man, Esoteric Buddhism, Reincarnation, Karma, and the Theosophical Society. Various wood-cuts illustrate points in science, and portraits of Madame Blavatsky and Col. Olcott are given—both, however, very bad. We rejoice over this new addition to the resources of Theosophical literature, all the more interesting because in a foreign language yet by an American Brother. The interest in the PATH office is the greater because of personal acquaintance with the author and experience of his social charm.

THE TWO THEOSOPHICAL PAMPHLETS IN SPANISH, published by our Brethren in Madrid, are noticed under "Theosophical Activities."

THEOSOPHY FOR CHILDREN. The most severely felt want of Theosophy at this epoch is unquestionably a literature for children. We have absolutely nothing. This is in part because any fresh intellectual movement must of necessity address itself in the first place to adults, but in part, also, because the power to interest the young is of extreme rarity. It is incomparably easier to give a scientific lecture than to address a Sunday School. And yet Theosophy must have its comprehensible side to a child, or else childhood must be handed over to either the orthodox or the nothingarians, Truth having later to make its way through careless indifference or over the *débris* of collapsed creeds. He who makes the content of Theosophy intelligible and winsome to a child does a service which it is hard to match and impossible to overrate.

The editor of the PATH has the great satisfaction of being able to announce to American Theosophists that his honored co-laborer, Mrs. J. Campbell Ver Planck, has promised to add three more Children's Stories to the four with which she has already favored them. Those heretofore published in the PATH are *Rahula's Inheritance* (Jan. '88); *How the Christ-Child was Born* (Jan. '89); *Fohat's Playground* (Jan. '90); and *Carlo's Game* (May '90). The three in contemplation are upon the topics of Karma, Reincarnation, and "The Wonder Light". It is intended that these seven shall be published in book form at as early a date as practicable, the work being done upon the Aryan Press, and the price being thereby made as low as is compatible with neatness and durability. Full particulars will hereafter appear. If Theosophists make a point of buying and circulating this little volume to such extent that its cost shall be covered, as the author will take none of the proceeds, it is further purposed to issue a second book by Mrs.

Ver Planck, with a taking title, and the design an epitome of Theosophical teaching adapted to childhood in form and expression. Nor is this all. The same author has in view a Theosophical Catechism for Children, intended for home use and for the Sunday Schools which will be the sooner established if they have something to work with. If the PATH exhibits signs of elation at this prospect, no one need smile. They will be entirely justified when the books appear.

THE JOHN W. LOVELL CO. have just issued as No. 7 of their "Occult Series" the *Idyll of the White Lotus* by Mabel Collins, together with *Hints on Esoteric Theosophy No 1* and Mr. Judge's extension of the *Epitome of Theosophical Teachings*. *Hints on Esoteric Theosophy No. 1* is an exceedingly important paper, giving irrefutable proofs of the existence and powers of Adepts. It contains the details of the famous Yogi picture produced by Madame Blavatsky and the affidavits thereon, with statements from many eye-witnesses of phenomena and some additional facts concerning the Eglinton letters. Having run out of print, this reproduction is opportune. (Paper 50 cts; cloth $1.00. For sale by the PATH.)

REINCARNATION, by E. D. Walker, the only monograph upon that subject, has also been reprinted by the J. W. Lovell Co. as No. 6 of the "Occult Series". The other edition sells for $1.50 ; this for 50 cts. in paper and $1.00 in cloth.

THE OCCULT PUBLISHING CO. of Boston have reprinted under the title *The Finding of the Gnosis* a little book formerly known as *Apotheosis of an Ideal.*

T. S. CORRESPONDENCE STAFF.

PREAMBLE: The great number of inquiries received by the General Secretary has shown the necessity for more attention being paid to this class of letters, whether from members of the Society or otherwise, than he or his immediate assistants have been able to give. To meet this, and at the same time to give to earnest, capable Theosophists the chance to do good work, it has been determined :—

1st.—To organize a Correspondence Staff.

2d.—That the headquarters of the Staff shall be the address of the General Secretary, and that he shall keep a record of the staff and of the work.

3d.—That the General Secretary will give to the Staff-members from time to time the names of persons who desire to enter on Theosophical correspondence.

4th—That the members of the Staff will correspond with such inquirers on Theosophical topics and no others, except in cases of private correspondence, and that postage will be paid by the inquirers and Staff-members themselves.

5th.—That the paper used in this work shall be dated from the office of the General Secretary, and may or may not be furnished by him, as shall seem best.

6th.—That the staff-members may use if they see fit a *nom de plume*, in which case their names shall not be given to correspondents.

7th.—That the Staff in beginning any correspondence shall disclaim any authoritative utterances.

If you wish to enter into this, please inform the General Secretary.

WILLIAM Q. JUDGE,
General Secretary T. S.

P. O. Box 2659, New York.

DEPARTMENT OF BRANCH WORK.

Although the General Secretary has twice announced (once in *italics*) that Branch Papers cannot be furnished to individuals, applications continue to come in—and to be refused. The matter was carefully considered at the outset, and the decision reached for the following reasons :—

1. The project was intended specifically for Branch aid, and any other use would vitiate this.

2. Branches were invited to bear expense upon that understanding, and it would not be fair to receive from a Branch a sum varying from $3 to $90 for one copy of each Paper, and then retail Papers to individuals at 5 or 10 cts. each.

3. If individual members of a Branch—and they could not be excluded from a general sale—could buy Papers, there would be just that less stimulus to induce their presence at meetings.

4. The General Secretary purposes furnishing to each new Branch a full set of Papers already issued. If individual orders were allowed, either the drain upon some one Paper or Papers would destroy the sets, or he would need to print of each Paper a large stock. Economy of funds and of office space forbids.

Now these considerations were and are conclusive. There need not be any argument upon them, and there cannot be any reversal. ONLY THE BRANCHES ARE TO HAVE BRANCH PAPERS. And this being so, the General Secretary invites Branch Members to attend their meetings more regularly so as to hear these Papers, and invites Members-at-large to a degree of missionary work in their localities which will create new Branches and thereby ensure Papers. Meantime let them regard him as resolute, even inexorable, and let them write him no letters of either expostulation or blandishment.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE GOLDEN GATE LODGE T. S. of San Francisco has arranged for 8 public Lectures on July 6th and succeeding Sunday evenings in Red Men's Building, 320 Post st. The topics are *Theosophy and the Theosophical Society*, by Dr. Allen Griffiths; *The Scientific Evidence of the Existence of the Soul*, by Dr. Jerome A. Anderson; *The Septenary Constitution of Man*, by Miss M. A. Waish; *Reincarnation* by Mrs. Sarah A. Harris; *Karma, the Inexorable Law of Cause and Effect*, by Dr. Allen Griffiths; *Kama Loca, Devachan, and Nirvana, or Post-Mortem States*, by Dr. Jerome A. Anderson; *The Ethics of Theosophy*, by Miss M. A. Walsh; *Practical Theosophy*, by Mrs. Sarah A. Harris. Other lectures will follow, and each is closed with an opportunity for questions and for free discussion. Here is another illustration of the ceaseless activity of California Theosophists, and of their keen perception of ways and means to popularize Truth.

IN LOS ANGELES, CALIF., a Theosophical Headquarters was opened to the public about the middle of February, under the auspices of the Satwa and Sakti Branches. Two rooms were rented, one large and light, intended as library, reading and meeting room, the other occupied by our now-departed sister, Mrs. Kate Sherburne, librarian. The two Branches united their libraries, donations furnished the rooms, and weekly meetings were held there until April 1st. On May 1st the present room at No. 3 Illinois Hall was taken, and extra open meetings were established, the attendance of inquirers being encouraging. One member-at-large presented 15 books to the library, thus swelling its contents to about 100. On the 10th of May, pursuant to a previous request, a meeting was held in East Los Angeles. Twenty were present, several young persons among them, and the project of a Young People's Class for Theosophical Inquiry was so warmly greeted that 6 at once proffered their attendance and the Class was formed. On May 31st the sign "Theosophical Headquarters and Library" was affixed to the building, the Society's seal being afterwards added. For convenience of administration it was determined to elect officers, and Mr. J. J. Fernand was made President and Librarian, Mrs. Julia B. Taylor Secretary, and Mrs. Giese Treasurer. The chief ornament of the Headquarters is a two-thirds life-size portrait in crayon of Madame Blavatsky, resting on a bamboo easel both being presents from brethren.

THE LOS ANGELES T. S. is exhibiting new life under the administration of its energetic President, Mrs. Eliz. A. Kingsbury. On June 5th, an open meeting was held at the residence of Mr. G. F. Valiant, and the President delivered an address on "The Constitution of Man". Miss Marie A. Walsh followed up the subject, and an animated discussion, with answering of questions, had place. On the following Tuesday evening Miss Walsh lectured on "The Evolution of Man" in the parlor of the Unitarian Church.

AURORA T. S., Oakland, Calif., has been privileged for about 3 months with a weekly free parlor lecture by Mrs. S. A. Harris at the residence of the

Secretary. At the closed meetings Miss M. A. Walsh had taken up the *Voice of the Silence*, and this, after Miss Walsh's departure, was temporarily continued by Mrs. Harris, but she afterwards selected the *Key to Theosophy* with special view to elucidate *The Secret Doctrine*. The attendance was at first very small, but steadily increased, and at the last meeting reached 18. The great object is to secure some unanimity of understanding of the subjects treated, and thus avoid variance in the replies to questions by outsiders, but the plan has proved otherwise so valuable that it will probably be continued indefinitely. Mrs Harris's simplicity of expression, clearness of statement, and readiness of reply never fail to interest an audience.

MILWAUKEE, WIS., through the energetic action of Mrs. Dr. Julia Ford of the Brahmana T. S., has secured a visit and an address from Dr. J. D. Buck of Cincinnati, Member Executive Committee American Section T. S. and Chairman of the last two Conventions. On Friday evening, June 27th, Mrs. Ford having secured the Club room of the principal hotel, Dr. Buck spoke to an invited company of about 60 upon Karma and Reincarnation, following his address of one hour with another hour of replies to questions. Lawyers, teachers, clergymen, people of prominence were there, and it is understood that no little interest already exists. Some months ago a Theosophist furnished the General Secretary with a carefully selected list of between 1,500 and 2,000 names of Milwaukee residents, and to each, through the Tract Mailing Scheme, was sent a tract. It is very unfortunate that each missionized city cannot have a subsequent visit from Dr. Buck. Perhaps some of them might, if each contained a Dr. Ford.

CINCINNATI T. S. has for 3 years had all its meetings *open*, from three to six outsiders being almost always present. Regular meetings have been held through the past year, besides several extra, and the closing one for the season occurred on Sunday, June 28th, at the residence of Dr. Buck. In September they reopen, but then in permanent rooms, a Committee having been appointed to secure such for meetings, Library, and Headquarters. This means life and push, and it also means *growth*. Young Societies almost necessarily have to start in private parlors, but as they lose their timidity and gain a little in *aplomb* and vigor, they find that a hall is indispensable to expansion. Visitors often shrink from attendance in private houses, however cordial the hospitality, and only a public room attracts the public. The PATH would desire to print next autumn a list of all the Branches with Headquarters.

THE ARYAN T. S. of New York has answered the General Secretary's appeal for the "Department of Branch Work" by a subscription of $92.00.

GAUTAMA T. S., San Diego, Calif., has taken up systematic study of the *Key to Theosophy*, its questions being written out and distributed to the audience, and then, after discussion, answered from the book. On July 6th an open union meeting was held at Horton Hall by the 3 Branches in San Diego, all of which are working in unity and harmony. Here, again, is an excellent place for the establishment of a joint Headquarters.

PRANAVA T. S., St. Louis, has elected Mr. Seth Wheaton as President, and re-elected as Secretary Mr. Wm. Throckmorton, 500 N. Commercial st.

CHICAGO T. S. has adjourned until September, but informal meetings will be held weekly at the house of Mrs. Leonard, 3000 Indiana Ave.

BOSTON T. S. has established itself in commodious Headquarters at 66 Boylston st., and held its first meeting there on July 3d. The rooms are large, have electric light and all conveniences, and are open on week days from 9 to 5. This step is expected to stimulate public interest in Theosophy and to swell the growth of the Branch, and will undoubtedly have healthful influence through all New England. The Branch desires the PATH to notify American Theosophists of the cordial welcome they will at all times receive at the new headquarters, one attraction of which is the large and fine Library, a catalogue of which is given in the pamflet published by the Branch and distributed to the members of the Chicago Convention. Thursday evening meetings will continue through the summer.

LOTUS T. S., the lately-chartered Branch at Kearney, Neb., has organized with Rice H. Eaton as President and Dr. Harvey A. Alspach as Secretary.

EUROPE.

MADRID, SPAIN, is not without a Theosophical centre, 3 active Brethren being there. Besides translating into Spanish several of the tracts common to the T. P. S. and this office, and sending copies to journals in Cuba, the U. S., Germany, and England, they project other translations during next winter. Five hundred tracts have thus been issued. They have also published two pamflets, one of 22 pages (2000 copies), and one of 95 pages (1000 copies), the former selling for 10 cts., the latter for 40. Both editions are now exhausted. The smaller pamflet is *What is Theosophy?*, and is mainly our *Epitome;* the larger is *Theosophy*, and has, after an Introduction, 7 divisions,—What is Theosophy, Who are Theosophists, Common sentiment of Theosophy, Fraternity, To do and to know, Initiation, and Object of Initiation.

Here indeed is another illustration of how the Wisdom Religion is not without its witnesses in the most unlikely lands, and how all of its true disciples exhibit the same earnestness to spread its truths and thus bless their fellow-men.

THE NEW LECTURE HALL OF THE BLAVATSKY LODGE, London, was formally opened on the evening of July 3d. The Hall seats 200, but so great was the crowd that 50 more squeezed in and lined the walls, and 50 others were unable even to enter. The ceiling is beautifully painted in mystical sketchings, signs of the Zodiac, etc., and the walls are adorned with mirrors, oriental hangings, Japanese ornamentation, and photographs. On the opening night a large mirror was placed behind the Dais, and upon the latter were 2 arm-chairs flanked by couches. Delegates from Spain, Sweden, and Holland were in attendance, and America also was represented. Miss Annie Wolf, Vice President of the Krishna T. S., Philadelphia, spoke, as did also

Mr. A. P. Sinnett, President of the London Lodge, Mr. Bertram Keightley, and Mrs. Annie Besant. It was delightful to see the evidence of interest and zeal in the faces present, and to hear the warm tributes of gratitude and affection to Madame Blavatsky. Most fortunately she was well enough to be present, and the spectacle of so much accomplished, and the proof of the deep reverence felt for her by so many loving hearts, must have been very soothing after the bitter trials and unmerited slanders of past years. But it usually and very properly happens that her enemies are made to lick the dust. With the present facilities for its weekly meetings, the Blavatsky Lodge opens its career in the new Headquarters in boundless confidence and exultation.

THEOSOPHY IN THE EAST END OF LONDON. The dream of many a member in our Society has at last been fulfilled. The progress of Theosophy in our Modern Babylon, enormous as it has been within the last few years, has yet wanted a centre in the poorer districts of our ever-widening circle of distress; a centre through which might be reached some of Nature's sadder children, and by means of which some of the concretions of ignorance might be removed, thus allowing a few rays of Truth to lighten, in some measure, the darkness of the Shadow. More than once have the more earnest of our workers tried to carry a little of the truths they have learned into these districts, and not wholly without success; but it remained for one of our East-End brethren themselves to really lay the foundation stone of Theosophic activity there.

Brother Chapman is not one of those to be overcome by ordinary or even extraordinary difficulties. Theosophists as a rule have the name for being gifted with a peculiar talent for turning apparent stumbling-blocks into stepping stones for more rapid progress; but our brother seems to have got an extra share of the faculty. In the absence of more fitting place for holding meetings, he has turned a shed at the back of his shop (which until lately was used by him as an engine house for conducting electrical experiments) into a small hall; which, painted, whitewashed, furnished, and fitted up most artistically, is to be used as a library. It is called the Theosophical Lending Library (345 Mile End Road E.), and is lighted by electricity and gas.

The room was crowded on the night of the inaugural meeting, the 24th ult., the chair being taken by Annie Besant, who opened the meeting with an address delivered with her usual ability. She gave a sketch of the Society's work from the time of its creation to the present year, and showed that by and through Theosophy alone it were possible to lift the world out of the terrible mire of pain and misery into which it had fallen through sin and ignorance; that the Wisdom-Religion only could forge the link which should bind together Science and Religion; and that with the advent of the Society would date the commencement of a better age. Messrs Old and Mead and Mrs. Cooper-Oakley then spoke, each taking one of the three objects of the Society as the subject of his or her discourse. These were followed by a splendid speech from Herbert Burrows, in which he gave his reasons for joining the Society; after which Mr. Kingsland said a few words, and the meeting terminated with a short summing up by Annie Besant.

It will hardly be necessary for us to call upon those of our members who can to assist Mr. Chapman in his hard work. The room will be open every Tuesday evening from 5.30 for the purpose of answering questions by inquirers, and Theosophists should attend. Those who have books and pamphlets to spare would do well to present them to the library.

INDIA.

BRO. TOOKERAM TATYA OF BOMBAY, that tireless worker, has just issued through his Publication Fund a new edition of Patanjali's *Yoga Sutras*, with extracts from the *Hatta Pradipika* as an aid to elucidation. The

English translation of the 12 *Upanishads*, with notes from the Sankar and other Bhashyas, is nearly ready. The *Rig Veda Bhashya* is considered superior to Prof. Max Müller's edition, and is much cheaper, being 50 rupees instead of £12.

Bro. Tookeram's Homœopathic Charitable Dispensary has now a fund of 10,000 rupees, with hope of a present of a house from a rich patient. Friends have offered to increase the fund so as to provide salary of 50—75 rupees a month to a qualified physician, who could also have a remunerative practice outside. The Dispensary covets an American practitioner, clever and well up in his profession.

The Bombay Branch is active as ever, publishing cheap tracts and translations into the vernacular, as well as holding regular weekly and fortnightly meetings which are attended by European and American ladies of prominence.

NOTICES.

I.

Forum No. 13, for July, was issued on the 8th inst., being sent separately to Branch Members and to Members-at-large who have paid their dues for 1890.

II.

Branch Paper No. 3, consisting of articles by H. T. Patterson of the Brooklyn T. S. and A. Fullerton of the Aryan T. S., was mailed to the Branches on the 8th inst.; and No. 4, consisting of articles by Miss Katharine Hillard and another member of the Aryan T. S., was mailed on the 28th.

III.

Persons entitled to the use of the Theosophical Circulating Library are invited to write in their Catalogues the following additional books: No. 131, *The Theosophical Forum, Vol. I;* No. 132, *Night Side of Nature*, by Mrs. Crowe; No. 133, *Life of the Buddha*, by Rockhill; No. 134, *Chaldean Magic*, by Lenormant; No. 135, *Aryan Sun Myths*, by Chas. Morris; No. 136, *Atlantis, the Antediluvian World*, by Ignatius Donnelly; No. 137, *The Perfect Way*, by Kingsford & Maitland; No. 138, *Curious Myths of the Middle Ages*, by Baring Gould; No. 139, *In the Pronaos of the Temple of Wisdom*, by Dr. F. Hartmann; No. 140, *Philosophy of the Upanishads;* No. 141, *Outlines of the history of the Ancient Religions;* No. 142, *Philosophy of Mysticism*, by du Prel, Vol. I; No. 143, *ditto*, Vol. II; No. 144, *Ancient Pagan and Modern Christian Symbolism*, by Inman; No. 145, *The Talking Image of Urur*, by Dr. F. Hartmann.

IV.

By a printer's mistake, too few copies of Forum No. 13 were supplied, and the General Secretary will be unable to fill any further orders for it.

Some in this world through whom offenses arise are agents for the good of man although themselves foredoomed to hell.—*Old Tibetan Verse.*

OM.